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One MITE more

CAST INTO

God's Treasury,

IN SOME

Prison--Meditations:

OR,

OBSERVATIONS and BREATHINGS of an *Honest Heart*, touching *Englands* Condition now at this day.

Published, to be seriously pondred and considered of, in a cool spirit, by those in Authority, and all the Sober-minded People in the Nation.

London, Printed in the Year, 1665.

One MITE more cast into GOD'S TREASURY; IN Some *Prison-Meditations*, &c.

THat the Tender-hearted have yet a being in the Land of their Nativity, to wrestle with *Israels God* on the behalf of *Sion*, now oppressed by a seed of evil-doers, is a mercy (in my eye) not of the least magnitude, considering how strongly the *Mystery of Iniquity* hath for a long time wrought, and still bends its strength against *Innocency*, utterly to extinguish the very Life and Power of Godliness out of the Nation: For, sounds not *Iniquity* her Trumpet in thy streets, O *England*, with an impudent forehead? Is not *Piety* become a *scorn*, and *Sobriety* and *Temperance* a *reproach* unto the People? even to the sons of Vanity, who blush not to commit Iniquity, but vaunt themselves over the Seed of *Innocency*, glorying in that which will assuredly be their shame; consuming precious time in *palpable prophaness*, living as if they should never dye; ranting it with abominable impudence, as if Iniquity should outlive Eternity, and their Wickedness should never have an end.

Ah *England*, *England!* hast thou but a handfull of *harmless ones*, a little remnant within thy borders, whose *Innocency* thy Cruelties could *never conquer* yet, nor *never shall:* Hast thou, I say, but a little

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Remnant of such an *Innocent People*, who *cannot bow the knee to Baal*, nor purchase their external security by defiling their Consciences, and sinning against their own Souls, yet have ever loved thee, and their Prayers and Tears are not wanting to the God of all thy Mercies for thee, even now when some of the Nations seem to conspire and rise up against thee, and yet must thy Wrath (in such a juncture of time as this) needs vent it self upon this harmless and helpless People? Come let us reason together, and suffer my Innocency to expostulate the matter a little with thee.

What is the main thing wherein this People do offend thee? Is it because the Off-spring of *Mordeca*, the true Seed of *Abraham*, cannot bow to *Haman's* brood? Or, is it, because Innocency meets with an acceptance from God, when the Sacrifice of the Wrathful is rejected? Or, is it, because the Lord is pleased to preserve them from many of the pollutions wherewith the generality of thy Priests and People (O *England*) are defiled at this day? Wouldst thou have all to be equally guilty of the crying sins that are regnant in the Nation? What, wouldst thou have none to stand in the Gap to intercede to thy God for thee? Art thou so heart-blind that thou canst not see the hand of God to be against thee? if so, then surely gross darkness hath vailed thy understanding, and thine eye is not in Him who should be thy Head: How does my Soul lament and pitty thee! O that *Israels* God might be entreated to shew mercy to thee, and deal more favourably with thee than thou hast done unto his innocent People!

Oh

Oh *England, England!* hast thou not had a large experience of their *Innocency* towards thee? Which of them hast thou found contriving any mischief against thee? Or, were ever any of them, since they denied the Instruments of War, proved guilty of plotting against thy Peace? Ah why then do thy Princes proceed thus severely, and suffer some unreasonable men to act thus unworthily against them? Wilt thou needs hasten the heavy Judgments of God upon thee? Canst thou think he will forget to plead his Controversie with thee? Hast thou not sins enow besides, that do highly provoke Him, but thou must needs add this to the rest, that thou wilt be found fighting against the Mighty God that made thee, by dealing thus cruelly with his *innocent People*, who were born within thy borders, and have all-along been ready to shew kindness unto thee, in the secret of their hearts breathing to thy God for thee, that his fierce Anger (if it were his holy Will) might be turned away from Thee, and thy People humbled, and their Souls from the power of Sin and Satan ransomed, and so the Righteous God be reconciled unto them?

Why wilt thou contend thus with the God of *Saints Innocency*? How long wilt thou persist thus in the spirit of Obstinacy? Wilt thou suffer thy sins to found a defiance to the God of all thy Mercies? Hath Presumption lull'd thee into such a dangerous sleep of carnal security, that thou art past all sense of danger or misery that may come upon thee? Canst thou be so imprudent, as to apprehend or imagine that thou shalt prosper in this thy Persecution? Will

that

that God who is so jealous of his Honour, suffer thy ignorant dreaming *Priests*, and those devouring Cormorants (the *Bishops Courts*) to intrude into his Throne, and not give them a Rebuke? Will He not visit for this thing? Mark their latter end.

Which of you all, O ye Priests of the Nation, who *preach for hire*, and *divine for money*; and you that are so willingly their Instruments of Cruelty, I say, which of you all do deal with this *Innocent People*, as you would have them do unto you? If God should ever suffer any of them to have Authority in the Nation, whom now you seek to trample on, Would you be well contented, if they should seek to lord it over your Consciences, as you do over theirs; and cage your bodies up in Prisons, as you have done some of theirs; and endeavour to banish you from your Wives and Children, because you could not banish the Fear of God out of your hearts; and cast away the comfort (and make shipwrack) of Faith and a good Conscience, and so come under the terrour of a wounded spirit, which who can bear? Tell me, I say, and let God's Witness in your Consciences give an Answer to me; Would you not count it hard measure if such a yoak should be laid upon you? Consider of this in a cool spirit, when passion is down: And then tell me also, if every one must not answer to God for his own Soul? And while people walk honestly and live peaceably in the Nation, is it the Magistrates work or duty to imprison them, or endeavour to banish them out of the Land of their nativity? Did ever any of the good Kings of *Israel* do as you have done against an *innocent People*? Or,

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which of *Israels* Rulers or Judges, who lived in the fear of God, can you produce for your President herein?

Oh *England*, *England*! is *Innocency* become such an unpardonable crime, that thou thus presumest in thy blinde zeal to persecute it with more venome or bitterness of spirit than thou dost the Common Vipers in the Nation, in whom Iniquity abounds with an impudent forehead? O that thou wouldest well consider of this, now in this thy day, before the signal Judgements of thy God do seize upon thee! O that thou couldst bridle that furious spirit in thee, that is so bitter against God's People! which if thou dost not endeavour to do, and that timely too, let me tell thee, God will give thee a *bitter Cup* to drink, and then verily thou must drink the very dregs of it: If thou wilt stop thy ear to the sound of his Voice, who in the secret of the heart lets thee see the evil of thy doings, and would have thee cease from thy Iniquities, and turn unto the Righteous God; I say, if thou wilt perversly go on in the frowardness of thy heart, and wilfully persist in this thy Persecution, Know this from the LORD, The Hand of God will be against thee, his Controversie, his *great Controversie* He will plead with thee; and then, O *England*, *England*, what will become of thee? A day of Misery will come upon thee: *Sorrow and Pain will take hold of the Persecuting Spirit, whose delight is in Cruelty. The Fire of the Lord will be kindled against it, and will not be quenched until the Mystery of Iniquity be utterly consumed, Root and Branch.*

Thus

Thus have I once more (O *England*) cleared my Conscience concerning thee. O that Repentance may not be hid from thy eyes, if it be the good will of God: O that thy Rulers, Priests, and People, may no longer reject the Counsel of the Lord in their own Consciences: But if they will not hearken and obey Him, yet I shall be clear of them, when they are judged.

Martin Mason.

Lincoln, the 20th day of the first month, (called *March*,) 1664-5.

THE END.